The Challenge of R. F. Lewis Sabran, *of the Society of JESUS, made out against the* Historical Discourse *concerning* Invocation of Saints.

The First Part.

AFter a tedious Expectation that hath worn out three Months, there appears an Answer to the Challenge I offer'd, in my Letter to a *Peer of the Church of England.*

Of 26 Pages that relate to my Challenge, in that Work, what I intend to consider amounts not to above 13, the rest being made up with scurrilous Language, ill-natur'd Cavils, insipid and peevish Taunts, and with some Personal Slanders; all this I shall pass by: And tho' I could with ease wipe off all the Dirt which that foul Pen hath bespatter'd me with, I shall wave all his disingenuous Reflections upon my Person, in which the Public is unconcern'd, having now a Cause which is much dearer to me, to defend; to wit, that of *the blessed Saints* now in Glory, the favorable Effects of whose Intercession we daily experience; Of the *Christians common Creed*, which asserts the Communion of Saints, of the *Catholic Militant Church* ever united by her devout Addresses, to the *Triumphant* in Heaven; Of *God's Veracity*, approving by unquestionable Miracles, from the Infancy of the Church to this her Age, her recourse to the blessed Spirits that attend the Throne of his Glory: Having then return'd to all his new Schemes of foul Language, only this following Sentence of S. *Hierom*; *That's the main strength of Heretics, that is of thy Fathers, when convinced of their treacherous Dealings, to defend themselves by Slanders*, I assure the Author, that I glory in the very foulest of those which he hath devised against me, for being employ'd in so good a Cause, in which *they shall curse, and you will bless me, O Lord*; And I come up to my Subject. *Apol. 3. cont. Ruff.*

This Author having own'd, That if the *Roman* Church had not proceeded farther in her Devotion towards the blessed Saints, than the *Fathers* and the *Catholic Church* of the Fourth and Fifth Century had warranted them by their Example, he did not see how his Church could have divided

it ſelf from that Communion without the guilt of a cauſeleſs Schiſm. I challeng'd him to ſhew in what the Catholic Church *now* (as ever) in Communion with the See of *Rome*, had varied from thoſe Primitive Times, on this Subject of the *Invocation of Saints*, or to own his Congregation Schiſmatical as far as that Pretence colour'd the Separation. To this Challenge he pretends now to Anſwer, and to ſhew in what Points the Devotion we now pay to God's bleſſed Saints, differs from the Worſhip which thoſe pureſt Ages allow'd them.

I expected to have met in the very firſt Page with the Inſtances of this Difference which I preſſed for, but he wiſely conceiv'd much Duſt was firſt to be raiſed wherewith to cloud his Readers Eyes, that ſo he might more eaſily impoſe upon them; and therefore he reſerv'd the Anſwer to my Challenge to the very laſt Leaf. Since then he ended where he was to begin, 'tis but reaſonable I ſhould begin where he ends.

He ſtates this Change and Corruption in three following Points, which he thus delivers.

The *Firſt*, That the Church of *Rome* doth uſe a *direct Invocation*, or formal Prayer to the Saints; whereas the Primitive Church us'd only ſuch Addreſſes or Requeſts as are made from one Friend to another.

The *Second*, Thoſe Requeſts were made at the Memories (Shrines) of thoſe Martyrs, who were believ'd to be preſent there at that time, tho' inviſible; whereas the Invocations of the Church of *Rome* are made to ſuch and ſuch a Saint in ten thouſand different Places, which is to attribute to them an *Omnipreſence*.

The *Third*, Thoſe Requeſts and Interpellations to the Martyrs, were neither Commanded by the Primitive Church (whereas the Church of *Rome Enjoyns* them) nor authoris'd by her General or Provincial, or any other Councils, nor us'd in the public Offices of the Church, All this he ſays, and *ſays it only*; but I will demonſtrate his Miſtakes in each Point.

Reader, I deſire you here to obſerve what that Relief was, and thoſe Practices of the Primitive Church and Fathers which I had produced from their unqueſtionable Works, and in their own words. Theſe amongſt others; *That whoever was in Affliction, had recourſe to the Saints Interceſſion, that ſuch Prayers were heard, the Martyrs being the helpers of their Prayers, and moſt powerful Ambaſſadors to God; That Gifts were brought in and hung at their Shrines, in acknowledgment of miraculous Cures obtain'd; That whoever but touched the Bones, or even the Monuments of the Martyrs, believ'd himſelf ſanctified thereby; That it was held as a great Favor to take up the Duſt which lay about their Monuments, the which was kept as a thing of high eſteem; That it was deem'd by all an unexplicable happineſs to apply thoſe Relics to their Eyes, their Mouths and all their Senſes, whoſe Duſt was believ'd to caſt out Devils, and to cure Diſeaſes; That the Saints Bodies were divided amongſt ſeveral Cities, and eſteem'd the Preſervers of the Inhabitants, Body and Soul; That in their Tranſlations they were carry'd by Biſhops, repoſited in Veſſels of Gold, the People making from Country to Country a Lane of continual Quires ſinging the Praiſes of God, for them to paſs through; That on ſuch Occaſions, many by touching the Saints Garments were eaſed of their Infirmities, many cur'd by the very Shadows of their Bodies, that even Handkerchiefs thrown*

upon

upon their Bodies, and immediately demanded back, were bleſſed with a Vertue that made them Antidotes againſt any Diſtempers, God making thus the Duſt of his glorious Saints Bodies beneficial to all; That they fell down in Prayer before the bleſſed Virgin, implored her to free them from all their Neceſſities, from all the Temptations of the Devil, as their Reconciler, and asked her to admit their Prayers, &c.

This a rigid Reformer would call a full Inventory of Popiſh Superſtitions, this outgoes far the moſt eager Devotion of the Catholics of theſe Days towards God's bleſſed Saints; this, all this, our Anſwerer paſſes by, finding no difference in theſe Points betwixt the preſent Catholic Church, and that of Fourteen or Fifteen hundred years paſt. Now let us ſee how faithfully he repreſents the Differences he offers.

As to the Firſt, I ſay the Fathers of the Fifth and Fourth Century and upwards, offer'd, with as formal an Invocation, as humble, ſubmiſſive, and devout Prayer to the Saints in Heaven, as any that are in preſent uſe amongſt Catholics. The faireſt proof of this matter of Fact, is by plain Inſtances; take theſe few in lieu of an infinity that could be produced.

St, *Athanaſius* preſent in the firſt General Council, having firſt laid this Ground for his Practice, *If you worſhip the Man Chriſt, becauſe the Word of God dwells there, at the ſame time worſhip alſo the Saints, on God's account, who hath his dwelling in them.* He offers this Prayer to the bleſſed Virgin Mother of God: *Hearken, Daughter of* David *and* Abraham, *and ſtoop thy Ears to our Prayers, and forget not thy People. We lift up our Voice to thee, remember us, holy Virgin, which didſt remain after Childbirth a Virgin, and return us for theſe inconſiderable Speeches, great Gifts, and the Riches of thy Graces, you who are full of Grace; Hail, moſt Gracious, the Lord is with thee; Intercede, O Miſtreſs, O Lady, O Queen and Mother of God.* I know not what he will ſay to this Prayer, without he ſhares in the Impudence of his Brethren the *Centuriators of Magdeburge*, who arraign for it S. *Athanaſius*, ſaying, *'Tis wonderful, that ſo great a Doctor could write thus.—— Theſe words breathe Idolatry.* *De Incar. verbi apud Cent. Cent. 4. c. 4.*

St. *Cyril* in his own Name, and of the whole General Council of *Epheſus*, thus Prays to the Mother of God: *Hail in all our Names, holy Mother of God, precious Threſor of the whole World, ever ſhining Lamp, Crown of Virginity; Hail Virgin, by whoſe Mediation the holy Trinity is glorified and honor'd through the whole World; in whom Heaven exults, Angels and Archangels rejoyce, by whom the Devils are put to flight.* *Hom. 6. cont. Neſtorium.*

St. *Gregory Nyſſen* thus Prays to St. *Theodore*: *Martyr, uſe the liberty you enjoy to ſpeak for your Fellow-Servants. You have conquer'd the World, but you have not forgotten the Paſſions and the Neceſſities our human Condition is liable unto. Ask for Peace, that theſe public Meetings may continue, that the enraged and wicked Barbarians may not plunder and deſtroy our Churches and Altars, that no prophane and impious Man tread the Holy things under foot: For we that have been preſerv'd untoucht and alive, do own our ſelves oblig'd to you for that Bleſſing, and we ask your Protection and Security for the future.* *Orat. de S. Theodor.*

The holy Father S. *Gregory Nazianzen* Prays thus to S. *Baſil*: *O ſacred and Divine Man, look down on us from Heaven, and either by your Prayers mortifie that Sting of the Fleſh which God hath given us for our Inſtruction, or*

move us to bear it with a couragious Mind; and direct our whole Life to all that is moſt fitting; and when we part out of this Life, receive us there in your Tabernacles.

Calv. in Clyp. Dial. 8. I know not whether he will replyto this Prayer what his Brethren the Reformed Churches of *France* did: *I will inform you that* Gregory, *when he ſpoke thus, knew not what he ſaid.*

The ſame Father Prays thus to S. *Cyprian: But you look benignly on us from Heaven, feed this holy Flock, or help him that feeds it, both by directing us as much as may be to the beſt in all other things, and by removing from us thoſe dangerous Wolves that catch at each word and ſyllable, and obtaining for us a more full and clear Light from that holy Trinity, whoſe Preſence you enjoy.*

Max. Taurin. de S. Agn. The holy Biſhop *Maximus* thus Pray'd to S. *Agnes: O moſt ſhining to the Eyes of Chriſt, moſt beautiful to the Eyes of the Son of God, moſt acceptable to the Angels and Archangels, WITH WHAT FERVENT PRAYER WE CAN, we beg of you, that you will vouchſafe to remember us, that he may grant us forgiveneſs of our Sins, who hath beſtowed on you the reward of your Labors.*

In vitâ S. Honor. S. *Hilary* Biſhop of *Arles*, thus Prays to S. *Honorius: Ever remember us in the Preſence of that God which you attend, ſinging that new Song, and following the Lamb whether ever he goes. You are OUR PATRON, the Interpreter of our Prayers, an acceptable and powerful Protector; preſent the Prayers of your Flock offer'd at your Monument, and obtain that in a perfect union both Biſhop and People may attain what you have ordered and delivered.*

Orat. in S. Theodor. *Nectarius*, who preceded S. *Chryſoſtom* in the Patriarchal See of *Conſtantinople*, frighted with the Threats of *Julian*, thus Prays for help to S. *Theodore: O ſplendor of the Martyrs, and glory of the Saints; O worthy Gift of God, O unconquer'd Keeper and Defender of the Faithful, be not unmindful of our Poverty and Dejectedneſs, but vouchſafe thou always to Pray for us; nor do thou, O moſt admirable Man, neglect us aſſaulted by* Julian *the Enemy of our Souls; for we believe that thou doſt live after Death: Thou then who art yet alive in Chriſt, and ſtandeſt near unto him, endeavor by thy Prayer to make him propitious unto us thy Servants.*

I omit the moſt fervent Prayers offer'd to the Virgin *Mary* frequently by S. *Methodius*, who ſuffer'd Martyrdom in *Dioclesian*'s Perſecution, S. *Ephrem* the *Syrian*, S. *Athanaſius*, S *Leo*, and many others. The unqueſtionable Inſtances which I have offer'd, being as devout *Invocations*, as humble and fervent Prayers, as any now extant amongſt Catholics; and moſt of them recited in the preſence of the fulleſt Congregations, to move them to make the like. I cannot omit S. *Gregory Nazianzen*'s Prayer to the Bleſſed Virgin, it being of the ſame mould with that part of the *Hail-Mary* which the Reformers ſo abhor.

In trag. chr. pat. *O venerable Virgin, chaſt and moſt happy, bear my Voice benignly, and grant me that which is chief of all, to wit, that departing from this Life, I may find thee to be my Patron.*

But leſt this Author ſhould Retrench himſelf in that hard Cramp-word *Invocation*, tho' I could cite him all the holy Fathers Alphabetically practiſing and recommending it in the very Term, yet becauſe I offer this Sheet to unprejudiced Readers, I conceive two or three will be a ſufficient Evidence.

S. *Gregory*

St. *Gregory Nazianzen* I produce firſt, and this his Evidence: *The Chriſtians call on the Martyr as on God's Miniſter, who being INVOCATED by them, is able to impetrate for them what Favors he pleaſes.* *Orat in S. Theodor.* ἐπικαλέμεν &c.

Next (tho' he hath precedency in Death) *S. Baſil*: *The Martyr call'd by his Name, ſheweth himſelf preſent to as many as call, by his Works.* He uſes the ſame words by which the Prophet *Zachary* expreſſes the *Invocation* of God, *They ſhall call my Name, and I will hear them.*

S. *Auguſtin* obſerving thoſe words of *Jacob* bleſſing his Children, *And my Name ſhall be called over them*, bids us *Note*, that not only the word *Exaudition*, but alſo *Invocation* is uſed in reference to *Men* as well as to *God*. *Lib. loquut. in Gen.* Gen. 48. 16. ἐπ αὐτοις.

As for the Text *How ſhall they invocated him in whom they have not believe,d* I am aſhamed to rely ſo little upon the Capacity of the meaneſt of my Readers as to ſuggeſt an Anſwer. No one can Invocate God as God, who believes not in him; true: but what then? Will you infer therefore, whoever is Invocated, is believed to be God? Then becauſe no one can love God who believes not in him, whoever loves his Neighbor, makes him a God. And indeed, ſince God is as infinitely *Good* as *Great*, and expreſly challenges that we love him with all our Heart, with all our Soul, with all our Strength, whoever pretends that an inferior Religious Worſhip or Invocation, gives to Creatures the Worſhip we owe to God, muſt equally hold, that Charity to our Neighbor is injurious to God, and deprives him of the Love which we owe him.

As to his *Second Difference*,, 'Tis moſt falſe that Saints and Martyrs were call'd upon only where they were ſuppos'd to be preſent, tho' inviſibly, at their Shrines. This I prove thus unanſwerably.

S. *Auguſtin* is ſo far from this Belief, that he aſſures us of the contrary. *The Solution of this Queſtion is beyond the reach of my Underſtanding, how the Martyrs help thoſe WHICH MOST CERTAINLY ARE HELPED BY THEM. Whether or no they be themſelves preſent at one time in ſo different places*, &c. *De Curâ pro Mort. c.* 16.

S. *Gregory Nazianzen* in a Sermon Preach'd before Fifty Biſhops, teaches the contrary, aſſuring us, that not only the Martyrs who cure Diſeaſes, and put the Devils to flight, appear and beſtow Revelations, *but that where their Bodies only are, the ſame Effect is had as from their Souls, whether they be touched or worſhipped.* *Orat.* 32.

S. *Ambroſe* condemns this prodigious, if not wilful Miſtake, in theſe words: *Have you Invocated the Martyr*, He hears you *every where*, who is honor'd in *the Martyr, according to his Diſpenſation who weighs your Vows, and diſpenſes his Gifts; in ſo much is a nearer Preſence of the Interceſſor granted, as the Faith of the Client is more devout.* In theſe words is fully expreſt the Catholic Faith on this Point, and how the charging this, with the giving to the Martyrs an Omnipreſence, can be excus'd from a black Calumny, I do not ſee. *In nat. S. Nazar & Celſ.*

In fine, S. *Gregory the Great* is of ſo oppoſite a Belief, that he holds *greater Miracles to be often wrought where the Saints Bodies are not, that our Mind being fixed upon God, our Faith may have a greater Merit; foraſmuch as we know they repoſe not there, and yet believe that they fail not to hear and grant our Requeſts.* *Dial. lib. 2. cap. ult.*

But

But 'tis here obſervable, how the Anſwerer makes the Fathers' of the firſt Ages to attribute an Omnipreſence to the Saints, by boldly aſſerting, that they call'd upon them only where they ſuppos'd them, tho' invisibly, preſent; for he cannot be ſo throughly ignorant, as not to know, that the Saints Bodies were divided into different diſtant Places, honor'd in each, and that they wrought Miracles in all; or if he be, he cites Fathers whom he never ſaw, who all aſſert this frequently. I will cite one Inſtance or two.

Jambic. de veritat. S. Greg. Naz. *Truth is in ſuch Veneration, that a little Duſt, the leaſt Splinter of their decayed Bones, a Lock of their Hair, their Cloaths, ſome Drops, tho' almoſt worn off, of their Blood, have as much Worſhip paid them as the whole Body. Nay, the calling a Place by the Martyrs Name, I know to have been of as much efficacy, as if the whole Martyr had lay'n there.*

Serm. 8. cont. Grec. Theodoret. *Their Bodies are not each in their own Monument, but being divided among the Cities and Villages, are by them eſteem'd the Preſervers of their Souls and Bodies, and call'd their Phyſicians, and honor'd as their Protectors and Guards, and making uſe of their Interceſſion to God, they by them obtain divine Benefits, and the divided Bodies, retain their Power entire.*

S. *Aug. l. 2. c. 8. de Civit.* rehearſes ſeveral Miracles wrought at the Relics of S. *Stephen* in the different Places they were honor'd at.

Beda Hiſt. l. 1. c. 18. S. *German*, to whom this Iſland ow'd the Expulſion of the *Pelagian* Hereſie, carry'd about him for his Protection in a Reliquary, the Relics of all the Apoſtles, and many Martyrs, and took of the Duſt that lay by S. *Alban*'s Monument: By the Interceſſion of thoſe Saints whoſe precious Duſt he had, and a touch of the Relic-caſe they were in, he reſtor'd Sight to a blind Woman.

As to the *Third Difference* he impoſes *Firſt* on his Readers, when he ſays the Church of *Rome Enjoyns* Prayers to Saints. I defie him to ſhew any Canon of the Council of *Trent*, or of any other, that Commands it as an Obligation of Catholic Faith. Yet this Man wonders that we accuſe him and his Brethren of continual Miſrepreſentations. *Secondly*, His Aſſertion, that no Councils in the Primitive Church *authoriſed* Praying to Saints, is very falſe. I offer theſe following Proofs thereof, to which many more might be added.

Act. 21. The General Council of *Calcedon* authoriſed *Invocation* of Saints, by practiſing it; Theſe were the Words, and the general Voice of all thoſe Holy Biſhops there aſſembled, to the number of 630. *Behold the Truth*, Flavianus *lives after Death, that the Martyr Pray for us.* Our Letanies, to which this Anſwerer owes ſo ill a will, exceed not this Invocation.

Hier. cont. Vigil. Socrat. l. 2. S. *Hierom* tracing the Heretical Oppoſitions made to the *Invocation* of Saints, finds its original in *Valentin* the Heretic, whoſe Error *Euſtathius* or *Eutactus* renew'd in *Armenia*, about the time of the Firſt General Council of *Nice*. The Council of *Gangræ* in *Paphlagonia* depos'd him from his Epiſcopal Dignity, tho' he offer'd at ſeveral Excuſes to colour his Error, and condemn'd him and his Followers in theſe words: *If any one through Pride, as believing himſelf perfect*, (that is, not needing the Interceſſion of Saints) *accuſes thoſe Meetings which are had at the Places where holy Martyrs repoſe, or in their Churches, or believes that ſuch Oblations as are made there ought to be ſlighted, Be he accurſed.*

Conc. Gangrenſe Can. 20.

The

The Council of *Laodicea*, in the Year 320. four years before that of *Gangra*, allows the Worshiping of the *true Martyrs of Christ*, mentions Churches built in their Honor over their Monument, whither the Christians resorted. *Can. 6. & 34.*

In fine, the Fourth (usually call'd the Fifth) Council of *Carthage*, in the Year 368. by the Voices of Thirty seven Bishops, authorises the Meeting of Christians, not only in Churches dedicated to Martyrs, but whereever any Monument or certain Relics of a Martyr shall be; and commands those Altars to be demolished, if of the Relics over which they are built there be not an evident certainty: which evidently proves that it was to honor the Martyrs, and to beg Favor through their Intercession, that the Christians met at those Altars. *Can. 14.*

S. *Augustin*, the best Witness for the Devotion of his Age, in his 137th Epistle, commends at large the Concourse of People to the Monuments of Martyrs, there to ask miraculous Favors; and to some particular Saints for such and such peculiar Graces; to others again for different ones.

The *Last Part* of this third Difference, to wit, *that the Interpellations of Saints were not used in the publick Liturgies* or Masses is a slie Impolture, if he means to insinuate, that in the holy Mass we use now adays any Prayers directed to the Saints; for the Mass being the Christian Oblation of Christ's Sacrifice, and Sacrifice belonging to God only as a Divine Worship, the Catholic Church, and particularly in the latter Ages, hath been so cautious of giving occasion to any Error, that not the least *Collect* or Prayer in holy Mass is directed to any Saint or Angel, but all to God through Christ, tho' he be pray'd in them to accept of the Saints Prayers for us.

If he means, that Commemorations of Saints were not us'd in the ancient Liturgies, or their Prayers were not craved in them, or offered to God for us, all the Liturgies extant will convince him of an Error which he could scarce fall into, but only pretend, to deceive others.

I shall not cite the Liturgies of S. *Peter*, S. *James*, S. *Mark*, &c. because that by reason of several Additions made to them, they are no more properly theirs: I will offer only such unquestionable Liturgies as cannot be rejected, or other Testimonies of the Fathers, *Greek* and *Latin* as are undoubtedly theirs.

S. *Cyril*, Patriarch of *Jerusalem*, bears witness to this Prayer in the Liturgy. *We Pray to thee all of us, and offer thee this Sacrifice, so as to make a Commemoration also of those who have slept before us, first of the Patriarchs, Prophets, Apostles, Martyrs, that* GOD THROUGH THEIR PRAYERS AND INTERCESSIONS *accept of our Prayers.* Where he calls the holy Mass *the unbloody Divine Worship, over the Victim of Propitiation.* *Catech. 5.*

S. *Basil*'s Liturgy hath this Prayer: *Sanctifie our Souls and Bodies, and grant us, O most Holy, that we may serve you all the days of our Life, through the Intercession of the holy Mother of God, and of all the Saints which from the beginning have glorified you.*

S. *Chrysostom*'s Liturgy hath the following Prayers: *In honor and memory of the most blessed glorious Mother of God our Lady, and ever Virgin* Mary, *through whose Intercession receive, O Lord, this Sacrifice on thy heavenly Altar.*——

Visit

Visit us, O Lord, by the Supplications of S. John *the Prophet, and Precursor, and Baptist, of thy holy and most famous Apostles, and of the Saint we make a Commemoration of, and of all your blessed Saints.* There the Deacon thus speaks to the People: *Celebrating the Memory of the most holy and immaculate, most blessed Mother of God our Lady, the ever Virgin* Mary, *with all the Saints, let us recommend our selves to one anothers Prayers, and our whole Life to Christ our God.* And the Priest prays thus: *We humbly magnifie thee, O undefiled Virgin, according to our bounden Duty, having obtain'd thy help, and being delivered from Evil by thy Intercession, and evermore defended by the Cross and Passion of thy Son. Holy Mother of unspeakable Light, we honor and magnifie thee with Angelical Hymns.* Thus the Greek Liturgies.

Tract. 84. in Joan. For the Latin, S. *Augustin* assures us, That *we do not Commemorate the Saints at the holy Table, as we do others who rest in Peace, that we may also Pray for those, but more that they may Pray for us.*

Ep. 4. Decret. ad Epist. Germ. Et Gall. to. 2. CC. *Pelagius*, the second Predecessor to S. *Gregory* the Great, certifies, that this following Preface had been of a most long continuance, *(diutissime)* ever us'd in the Latin Liturgies. *We most humbly beg of you, that, O Eternal Shepherd, you abandon not your Flock, but by your holy Apostles that you conserve it by a continual Protection, that it may be Govern'd by those same Rectors, which as Vicars of your Action you have granted to be over it as Pastors.* To which S. Leo seems to allude in these following words: Peter *now more fully and more powerfully do's effect those things committed to him, and he performs now, and undergoes all the Offices and Cares, in him, by whom he is glorified,——never ceasing to Pray for us.*

Serm. 2. de anni. suæ assumpt. Serm. 3.

I omit many more like Instances, these being sufficient to convince any unprepossess'd and unbias's'd Reader, that my Challenge is not at all Answer'd by my Adversary, but the reasonableness of it evidently confirm'd; and also because a longer Discourse would over-burden the Attention of most Readers: on which account I shall refer the full view of my Adversaries gross and continual Mistakes to another Sheet. I have slighted all the little Arts of Rhetoric, which are necessary only to a bad Cause, or a doubtful one. I have not endeavor'd to blacken my Adversary, a very unchristian, tho' usual Method with those of his Party, but expos'd him and Truth naked to my Reader's Judgment, to which I appeal.

Ad Majorem Dei Gloriam.

SUPERIORUM PERMISSU.

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